M 1825

Sunday, April 19, 1970

BARN

Lunch/Coffee

SUNDAY LUNCH

MR. NYLAND: Well, sitting here now with the Enneagram in the back and the 'V' in front of me, which way would you like to call inner life and which one is outer life? You remember we talked about two roads, and at a certain point where they branch off? Both are necessary, so there is really no particular reason to make any choice. One has to learn to straddle it. It's all right when you're at this point, but then when you continue, both on inner life and outer life, and the distance becomes larger, and it is much more difficult to over-bridge the more one goes because there is a tendency in the development for inner life to forget about outer life. And it's partly of course because it is intriguing, and then one forgets that one has to have the feet on the floor, still. That's why I say it becomes more difficult

to over-bridge it, and gradually there has to be a power which one exerts oneself and then pulls both inner and outer life together, so that the 'V' becomes one line. That's always the struggle in life, because you go on and you go from one thing to another, and you feel that you can afford it because there is time enough. So that if you spend some time in one direction you can go in the other direction tomorrow, and the day after tomorrow you can go still somewhere else. As one gets a little older one starts to see the necessity of combining all roads, and the only way by which it can be done is by returning to one's inner life, because there they can unite.

The (difficulty) in ordinary life is that they start to believe in it. And as we develop in this kind of Work and one becomes more sensitive, one gets much more hurt by the conditions of outer life. You might say it is for that reason that inner life exists so that you don't have to become dependent on outer life only. Because if you did, and became more and more sensitive, you couldn't stand it after a little while. Because what happens as experiences in outer life, one can say I take one after the other, but whenever one is engaged in one, and the sensitivity makes it so that you get hurt by it, you don't understand it and you have a desire to get away from it entirely and to avoid it. Then of course when one Works one says, 'I can always live within', and then you go on the road towards your inner

life and you forget the obligations of the outer world.

For that it is very good to have a group, to know that the continuation of outer life will continue in the different people of the group. But then there are surprises, because from the standpoint of oneself and wanting to develop, and gradually understanding a little more about oneself, one starts to assume that other people also change. And the way one gets hurt is the knowledge that they have not changed, or that outer life still has different aspects which you really don't wish to exist and you want to turn away from it, and you are forced to deal with them. And that is why the difficulty always starts with desire to return to within oneself and to let the world go by. And when you are in that kind of a state, sometimes the realization that that is not the 'V' at all - it just happens to be one line and as such it's incomplete - and that constantly one has to bring the bridge--the over-bridging between one and the other, and if one can, walks in-between and gradually pulls them together in the end. It becomes like a curve - inner life and outer life again must meet. In the beginning they are, at the point where they start from, they are together. Then there is a separate development, giving more attention to inner life, then sometimes to outer, then outer life forces itself on you. You don't like it, you withdraw. You have to find within yourself the answer to the problems of outer life. Simply

because you don't understand outer life as yet, you cannot understand that each event must take place in accordance with rules and laws which belong to that kind of a world. And we haven't lived long enough to know that that world has such laws, that even if one doesn't wish them, they have to be accepted because they happen to be there, for whatever reasons they happen to be there. One can always say it is for the necessity of one's own education, but you want to select for yourself what you want, and you would like to choose from the outer world many times. And for a little while it's right, and at that time, that what is one line of the 'V' and the other can be separated. You can then attend to certain things in the outer world, and leave them alone at times, because when it is too much you want to withdraw.

You can withdraw within your inner life, live there; but your Conscience starts to function at that time. The Conscience already starts at the point where the two lines are together. And the Conscience belonging to your inner life misses the conscience of the outer life. And the motivating force for oneself is to realize that both inner and outer, as far as Conscience is concerned, have to be united again, and that then the same kind of a law should apply to your behavior towards yourself and towards people outside. Conscience by itself cannot do it. It needs much more than that because it has to have light, insight. And

that is why it's necessary for the partnership between Conscience and Consciousness. And the development of oneself after having established a Conscience within one's inner life, one has to start to build certain things in outer life where Conscience also can live. And the plans for such structure are made by one's Consciousness. So that in the end the two lines again will meet. You know it is like that in the sky.

If you take the Milky Way, there is a point at Altair where it splits up. And then it goes on its own course, and after some time it joins again. It is during that period, this particular period of the Earth, in this kind of season, where it takes place. And one can see it in the signs, which then gradually become more and more united, even if they are opposing forces. If you look at the sky and see the Milky Way, how the Universe is built, and how the necessity of separation occurs there, but also in the end the Unity again.

You see we're again facing this particular problem going now over from Aries into Taurus. Will it be any better? And the two people next to me, almost on the cusp, what will it be for them in the new sign? What will this Aries help them with which they can go over into Taurus? Because they have to face it with what they are, like all of us have to face whatever we are in any kind of a condition. And it is not dependent on the type where you happen to be born, because you don't stay in that. Twelve different signs you have to walk through during a year. And you'll find the

influence of each one of them at certain times in your life with the equipment you have and you have to face that. And then one goes from one sign to the other. What will be left of the typicality of Aries and to what extent can one adapt oneself in the future months?

If one takes one's year as a selection of months, and if at the end of each month, or at the change of the signs within a month, one can then come to a conclusion regarding the previous month and then continue for the next month having profited by what you then know, you will build up in a year a tremendous amount of knowledge about yourself. Try to behave whenever you enter into a new sign as if you belong to that sign; as if it is that you do as the Romans do when you are in Rome.

How is this as an application for one's ordinary life? You have such variety of people. Here we sit again, about hundred at a meal like this, and each with different types and tendencies and characteristics. And you shy away of course from those which are not entirely agreeable to you. And still it would be so useful to make contact with your enemies - not to avoid them; to see it as an opportunity for yourself to become much more flexible, and in the flexibility to gain knowledge of yourself of how you could behave, so that simply it is a question how to become a Man for all man. And it's a very serious problem, because it's only that way that you will start your--start to understand your inner

life. You will not find it when you shy away from conditions of the outer world and simply select. You have to select on the basis of the requirement for your inner life. And you must know that outer life has still to give you tremendous amount, which you have - as I say - shied away from because it was not agreeable enough. And it is that selective process in ordinary life which you have to get over, so that then out of the totality of the whole zodiac you can choose that what belongs to your own sign.

It happens every day and every week. We are again at the end of a weekend - good physical work all around, very good for the Barn. We are sitting here - we have regained the Barn. All the plastic as an indication of industrial development is now gone again. We don't have to live all the time under the effects, under the influences of an industrial world. We are back again to the Barn as the Barn is, for the next six months at least, let's hope; during a long period in which we can see the two-by-sixes and the rafters and the bend of the roof, and how they join, and the light, and the Enneagram, and all of that. Gradually this kind of a floor extending, extending, thanks to the constant attention of a few who work and work on this floor. And look we are more than half - almost two-thirds - painstaking work. I wish you would remember that once in a while. In that kind of quiet application of simply attending to

that what has to be done without any particular fanfare - this is the way I want to go through a year of my life, without any particular discussion, without any way of trying to indicate how terrible and how difficult it is; without even wanting to have affirmation for certain experiences that I have, which sometimes are good and sometimes not so good. Don't communicate your sorrows too soon to your friends. It's much better to tell an enemy, and maybe a friend might result from it.

This is always the problem when one stands still on a birthday, when one wants to look ahead through the signs of the year, through the signs of your life, through the signs of your manifestations, through the possibility of adaptation, to become for each other much more than we have been so far. And each day one should try to remember. That is the kind of a task: to know what you are saying, to know what you are doing, to look at all the consequences of your deeds; that it is not always the necessity of following an impulse, but that whenever that might happen, to see where it would lead to and in what way you still could remain responsible for it, without violating your own enthusiasm and the intensity and the genuineness of yourself. You keep that within your inner life. Your outer life is dictated by the rules of the outer world, and to the extent that you understand them you can adapt yourself. If you

don't understand them, you are liable to hurt people and also unnecessarily create conditions, sometimes ending up in gossip about all kind of impressions that may not be truthful at all, but still they have their effect on each other. The carefulness of the choice of your words, the way you behave regarding other people. When you are in difficulty, when you are a little upset, when you have trouble with the management of your own body, when it is sometimes as if a little demon is there and you become angry and mad - please sit on a rock and watch it, and then get busy. Tell yourself constantly who is in charge. Constantly tell yourself, 'I wish to Work,' or you can say, 'I want to become a Man, I want to take responsibility. Because of that, I Work.' But you have to tell yourself, step by step sometimes, day by day, birthday to birthday.

You understand I hope. You understand the seriousness of trying to combine inner and outer life, to bind it within yourself, to become neutral for yourself regarding both; and then having received from both that what is energy which both can give converted within yourself, that that results constantly in one aim: I go ahead until inner and outer life can join together in the participation of the food as given from Above.

I hope, Betty and Sally, that they have a good year. But also I hope that all of us can contribute to that, to try to understand strivings, real wish - when one is within

oneself in one's inner life and the doors are closed, when there is very little light that you will allow to come in because you don't want for a little while the contact of the outer world. You want, perhaps, something to enter, and you have to be quiet for that. It is your inner, inner chamber in which you are full of expectancy. The attitude that one should have is, I leave everything outside. Here I am as I am, take me as I am. And then leave the rest to the Lord.

Have a good afternoon, and Betty, a good year; and you, Sally, good year.

It's now so convenient, I can almost eat at the piano.

We have certain things to do, certain things to acknowledge. You still have to have care for those who take responsibility. You still have to help them. You still have to acknowledge that there are certain people who have to take the responsibility, and that if you wish to help then it always must go via such people, not on your own. That is the reason we have assigned to some, certain things that they want to do. Give them then the full responsibility. Things center around the Barn. Your houses are auxiliary. We divide a little bit with Amity because of sleeping arrangements. Activities still belong to the Barn - the so-called 'Chardavogne Activities'. Work around the Barn belongs to us as a whole. The grading, the garden, the planting, all of that, I've asked George to take care of that, George

Peters. He's in charge. It does not kill your enthusiasm to wish to do certain things, but don't do it on your own or because you would like a little flower here and there. It's all right, one can talk about it can't one? You can suggest it, find out does it fit in over-all plans. Otherwise it will go haywire again. We don't want it.

When someone is sick, one consults. One tries to find out a little bit what is the cause for illness. Why is a person the way he is or has behaved. What is the reason as family, as grandfather or grandmother, or as husband, or as wife, or as children, or as home or previous--the past. One tries to find out in order to know what it is. One wants to find out the truth first as a fact or many facts, fitting them together. Don't leave a thing simply because you don't know and then go away. Find out what it is, go to the bottom of it, until you know definitely. Then you can make up your mind.

So try to hold on to that principle. Some people are in charge actually, but it all can belong together if you want to work together. But you don't get it by being mum or just going off on your own. Always try to check a little, to see does it fit, does it belong - whatever you do - to the totality.

The real purpose of a community is to become one entity, in which the different parts of the people all can fit without having too much friction, so that out of such

entity anger will be banned, that stupidity will go, that ignorance need not take the place of innocence, that you really find out how to stand on your own feet together - if you have that kind of solidarity, if you have that kind of a wish. And it seems to me you must when you want to belong to a group as a whole. Don't call it 'commune'. We simply are a little group working together for an aim - way off.

Do you know where your aim is? If you have forgotten, come upstairs when no one is here in this Barn. Stand in the center of the building, look through the window where the Enneagram is, and look through it, through the Law of Seven and through the Law of Three to a point in the Universe as far away as you can, as far away as your perception will allow, as far away even as your awareness will allow you a concept; and stand for one moment and breathe deeply for three times and keep on looking in that distance. There is your aim. And then you go back, quietly.

I'll play a little bit now.

SUNDAY COFFEE

MR. NYLAND: (It's machinery isn't it?)

We could continue with last evening. I would like to

add just a little to one of the questions that was asked, which might help to clarify at least a few things about it. When one starts to Work and it opens up for oneself a new field, when one becomes interested with a different kind of an aim for one's life, so that then one's life as we live it on Earth has a different aspect, and quite definitely a different purpose, so that we take whatever we have been living with and whatever was required by the conditions of the Earth: our adjustments which of course we have made, and growing up also, as we call it - even if the body will stop growing after a certain time, we are growing into conditions as we find them on the Earth. And then a new aspect appears. And one has then certain amount of information which gradually becomes more reliable. And the result, of course, on oneself is that one has to look at one's own life a little differently, because now it has become a means to an end. It is not only a consideration of that what we are and just - as it were - living it out or then, finally, not necessarily hoping for the end, but that we know it will finish. And that the accent, when one wants to Work, is not at all that there is a finish; that there is a belief in the possibility of a continuation of Life. And because of that alone, the attitude towards oneself becomes much more of an instrument which is temporarily used on the Earth for the purpose of satisfying the conditions of Earth and to give one an opportunity to develop.

But if now together with that the development has now a different kind of an aim, one has then a different attitude towards the different things; and they are not, as they are, simply things to be digested, but to become a very definite food of a different kind. The result is an entirely different outlook on life. And although it may not be apparent in many large perspectives, it has a definite effect on one; so that then the accent being not necessarily entirely on this life, but as a means towards further development, and the accent being placed on a relationship with higher forces, or even that in the process of Work one thinks, every once in a while, about the possibility of the continuation of life by means of Kesdjan or Soul.

The changes that take place are mostly psychological. As a result, of course, since our thoughts and our feelings are bound up with our psychology, there is a different kind of an outlook which becomes much freer. And as a result of that kind of a freedom the different functions of oneself also start to loosen up. It is a resultant then in a certain direction in which the bondage when it is loosened a little bit, and particularly a relationship between centers, enables a person to have experiences of a different kind. That is, the experiences we have had in ordinary life, are to some extent limited. And there is a certain region in which one's life starts to be satisfied with what we have had and then it becomes in many ways a repetition of

what we already know. But since we are in that kind of a harness, we keep on trotting and carrying our body with us. But when there is a different attitude, and when one then feels that there is a necessity of a utilization of one's talents for a different purpose, one has then, as a result of course, different kind of experience, and quite unusual. It is a result, you might say, of the attempts one makes in order to Wake Up. But it is quite definitely still a time when the awakened part is not always available, and when--even when it is available it is not entirely awake. And even that the awareness which can take place at times - and sometimes not lasting very much longer than a moment of one's life - that even the conditioning in which one then is, wishing for such an awareness as an experience, includes then already a great deal of how one looks at life and how then one discovers for oneself certain things which have never been clear. There is an additional clarity; and because of this one looks at experiences which perhaps one may have had before, but now in a different light. And you wish then to i--to indicate that when the experience comes that then that is a result of Work. And it is quite right that you assume that, because it is a result of attempts. It does not mean that the result that is reached can actually be described as Work itself, and the result then of Work on oneself also would be a little different. But the experience

is absolutely correct, and it is truthful. And whenever this happens, one must continue to believe in the validity of such an experience. It never must be put down as something that one says 'that is not in accordance with the rules of the game'; because even if one says it, it does not mean that one knows even the rules, than only a few little indications of what we sail with - impartiality and simultaneity. It is not always true, when one uses such words, that they represent an experience of oneself. It's only a description of an aim, in a few words, indicating which direction one must go. And no one really has a right to judge about the experiences that anyone might have as a result of his interest in Work. It is very difficult to distinguish between an experience of that kind, if it is on the road towards Work or if it is misleading, because the experience is new, and one has no measure as yet to know if it is right or not. And right, now, in the sense if it will lead, really, to Objectivity. And that is why it is necessary constantly to draw attention to the possibility that one is not misled. And a few indications like a taste which one might have when Objectivity, even as a small ray entering into one's life, may already give a taste of things to come. It is not always so easy to establish that kind of a measurement. And words then are very often also confusing; because if I keep on saying that the result of Work and an attempt of Work must always give me

more information about myself, and that that information should be more truthful, I, myself, don't have really that measure of truthfulness. One can talk about it, and I say it has to be absolute; but the facts which I received as a result of an observation by a little 'I', may have already a different kind of a color, but that does not mean that they are white, that they are so pure that there is no further possibility of changing them. And as one goes along with Work, gradually one adds more and more of that kind of an information. And after some time an experience one has had is very often then viewed in a different light. After one has gone for some time - and it will take sometimes years to come to a point where you can look back and see what has been experienced - and then you have a certain judgment because you have many experience--experiences which can then be compared, that then your honesty, every once in a while, will require that that what has been experienced before was not entirely correct. But if one can make that statement, it means that the experience was worthwhile at the time it was experienced.

So there is never really any judgment about an experience one says one has had because of one's interest. And it should always be encouraged that such an experience naturally must take place because a person is interested in an entirely different kind of viewpoint of his life. And it is not a question of talking it down or saying, simply saying it does

not as yet answer to the rules, because the rules are not clear enough for such a person. And many times it is not clear enough for a person who listens to the description of that experience. Instead of then trying to think that it is critical as an attitude when one issues a warning, it should be taken just exactly the other way. A warning means that you have to be careful. A warning means that--not necessarily that one is on the wrong road. And the judgment for being on the wrong road, when one has experiences of a different kind which I hope will continue to accumulate, that kind of a measure will be furnished by oneself as a result of honesty. That is really the requirement one should keep in mind all the time: that one is sincere and honest in an effort one makes, and that then to the extent that one can apply that, and to the extent then that when it is being applied one remains pure. That is, if there is an awareness, and if the awareness being still very small is surrounded by all kind of other things which are not entirely in agreement with that awareness - and particularly when the mind is functioning and becomes sometimes extremely active, and partly active because of a results of the interest in Work - only the warning means, be very careful that you don't mistake the experience already as a final word. But that it is up to a person to continue in the direction he has gone until he finds out for himself the value of each experience.

The warning is simply that one must question oneself. It means that I go over in my mind of what actually the experience was, and I start to try to put it together again. And this of course takes place in my ordinary mind. But this time the mind is really interested in trying to find the truth of an experience. And in that sense it becomes freer and freer from associations and interpretations in accordance with the functions of an ordinary mind. The mind starts already in the very beginning to become much sharper, and together with being much more facile, it will of course include many different thoughts and perhaps increase the activity - which of course again is a dangerous thing; because too mony--too many thoughts in the mind may crowd out thoughts that are still useful. But at the same time one must continue and take the warning as a reminder only. There is no criticism in whatever I say until a person quite definitely misuses words and then presupposes that such words indicate a concept of experience. When that is not right, then the road is not right, and then the warning is, stop that kind of nonsense with yourself. But when it is only a reminder it ought to encourage a person to continue in the same direction hoping then that ultimately he will be the judge of his own experiences.

Over what particular period all of this takes place and how gradually a person starts to change little bit by

little bit, not at all phenomenal, not at all as a result even of an unusual experience that something so definite is established that one can count on it. Because many times the experience is also ephemeral, and it also goes away, and only during the time of the experience it has an effect on the being of oneself. And afterwards in thinking about it, one is reduced again to the level of ordinary thought. And one must be then very careful, because together with the unusualness of the experience, one starts to believe in it more and more because one wishes it, really, that it is something else than actually what it was. And that is why I say the honesty is very, very much required. One is -- cannot be against any experience as a result of having a wish to Work. The loosening up process is also a slow one, and many times when it is bound still so closely to one's ordinary unconscious functioning and that there is in the beginning quite definitely not any objective Conscience, one becomes of course a little acquainted with it, and the difficulty is always to become superficial. If I accept an experience as new, and then immediately come to a conclusion that it has to be because of Work, and after a little while thinking about it more, that I definitely come to a conclusion that I have done some Work and that the experience was really work because - and then I start to interpret. And I start to believe that there was much more impartiality than there

really was, and that that what I now know about myself was acquired on that particular road and not from any other kind of a source. One is skating on very thin ice. And the reason I say it is that I would not like anyone to be too long on a detour. The detours are there and their name is legion. So many different corners in the labyrinth which look as if they will lead to the exit. And one cannot get a right kind of a viewpoint, as I've said before, unless one is above the labyrinth, and then see how the different roads are connected, and where there are stopping places and where there are obstacles which cannot be overcome at that time; and that one has to become quite meek in saying maybe it is possible that I don't see everything as yet, but I've seen something that was an experience for myself. And that is a result of a different kind of attitude. And when that attitude is there, as a result of the loosening of oneself, one can be quite convinced that one should continue with it.

(All right John? - turning over of cassette)

The question comes up all the time. It was not, of course, limited to last night's question, although it gave me a reason why I wanted to explain it. It belongs to perspectives of Work. It belongs to the change which takes place in a person who constantly wishes to reach a certain aim. It is, of course, parallel to the attempts we make in an unconscious state, because if I say constantly I want to do this and

that and in ordinary life I set out to make that idea my God, I will get it - there is no doubt. But it may be in ordinary life that certain things become too much disturbed and that the great deal of my psychological ability even to care for other people are eliminated, because my aim is so tremendously concentrated that then I only see that and nothing else. This takes place in ordinary life and I then start to walk over people and I don't care for them too much anymore because I have an aim.

If my aim is my God - that is, if I actually want to come to God, and not to the accumulation of a great deal of money, or that my aim is not that I want to be respected, or that I want to amount to something in society - but if my aim is the kind that I wish to lose myself for the sake of reaching a different kind of attitude towards higher beings, and an understanding of what is meant by infinity, then I have to become completely free, even from an experience when it is unusual. I simply have to accept such an experience and say, all right, so much to the good, but such a long way is still to go. I become really quite timid, if I'm honest, because I have to realize that what is at stake for me - not the experiences at all, they're only little stepping stones. My aim is for freedom, not to have unusual experiences and then kind of, I wouldn't say be proud about it, but at least not to consider them so terribly important.

It is a result simply that I change my attitude, and that I wish for a different kind of an aim, which in my life usually did not exist. And that aim is really to annihilate myself, to become free from myself as I am, really to be able to lose myself as I know my unconscience and my unconsciousness existence.

This is really, if one starts to become you might say now devoted to that, that one starts to consider any kind of an experience, does it lead me to more freedom for myself? Because this is so difficult. The aspect of that kind of an aim is so entirely different from any kind of an aspect of an aim in an unconscious state. I emphasize all the time results; and when I consider unusual experience as a result, even if I'm not particularly proud or happy about it, but that I, because of that, say I'm on the right road, I may be quite wrong because that experience may attach me much more. It may hold me back. It may make me sometimes to look for that kind of a thing, and then I know that experience is not God.

I have to look for something that is within me, and the experience does not touch that. It is only a different re-arrangement in ordinary life. And where I become involved emotionally, it only will go to the depths which is allowed by the state of my being. And as soon as the being is elevated and becomes a little bit freer from the Earth, all my

measurements are no good anymore, because I have nothing to measure with, and I cannot apply any measurement of the past.

And for that reason if I look to the future and I say I want to become a Man, also that is subject to exactly the same kind of a law that I keep on questioning, was this really in the direction of becoming a Man? Was that or this, or whatever I did or thought, becoming to me? Did it belong to me? Did it actually belong to a state in which I could be considered conscious and conscientious, or even harmonious if that is a definition which I can understand, and of course many times I don't know what kind of music it is written in.

I call it timidity: it is to try to consider oneself just a little item. To Be, and within that Being, be extremely grateful for the existence. But then one must use that on the basis of that small kind of quantity, and not go over in the utilization of everything that is in existence as far as the personality is concerned, because everything that belongs to that is really not right for Work. All you need for Work is your manifestation. Your thoughts and your feelings are not enough developed to be of great help. And many of the times they are also conditioned, and then to try to build on that what I call my feeling and simply deepening it, and then maybe becoming an emotion, it is not the right road.

The introduction of a different kind of an accent, which as far as the emotions are concerned have to do with the

presence of God and the inclusion of Life as it is, as Life totally, so that I then can dispense with my own selfishness, and even self-centeredness; for that I consider myself as an instrument in the hands of something else which I don't know but which I must trust, and I try by means of Work to make contact with that. That is the aim of one's Life, to try to understand one's inner life for whatever the value may be. And the deepening of an emotional state is only to become free from the surface.

That is the road one must take and that is the real road. The detours all the time are on the surface. The detours are given sometimes in order to set your mind at peace so that it doesn't have the inquiry--to inquire anymore. The roads as indicated by detours are a result of the Kunda-buffer. The Kundabuffer has made the labyrinth. That is the state which for some reason or other, and we can perhaps understand it a little bit that some one has come and closed our eyes and has told us you better go to bed and sleep. Sleep as much as you can and don't disturb too much, and don't make too much noise, because you might even disturb other people.

One can say it is the Devil, one can say it is involution. Involution wants you to go in a definite direction, also as an expression of Life, but completely commanded as from above, coming from a positive Absolute, and hoping that it might come - when it comes to you - that it still has the

coloration of God. And it does not have that, it is much too far removed from the Absolute; and on its road involution has become tinted with explanations and different forms of crystalizations, which have gradually hung on to it, so that involution as we now know it, in our state which we call sleep, is not at all understood as a current belonging to the Cosmic Ray.

The difficulty of uncovering it can only be done by a counter-current which one calls then, of course, evolution - to free one's Self from that kind of a law, that is the involutionary one, as it is on Earth, as it is presented to us. And that even if one says Beelzebub tells us how to do this and that, and makes trips to the Earth, but it is not for us until we realize that we are in need of that kind of a reminder. The reminders are given by experiences of a certain kind, which then must be taken as a reminder only. They are not the final word. They are a means by which, I say now the evolutionary law, will tell one that you have to loosen up and become subject to such possibilities for oneself, unusual, but which has--have in them, a perfect germ of reminding you that life is not only involutionary. And that then, the conflict which starts in a person that he wants to counter-act that and not be bound by the involutionary law, that he wants to free himself, he has to connect up with another kind of a current, also existing everywhere and always in the universe, but very difficult to discover

because of one's blindness. And that many times because of this blindness one starts to continue in the way one is; and every once in awhile when an experience happens one starts to interpret it, almost joyfully, as if then the corner has been turned. And the corner is not turned. One continues, one has the experience; and the more you stare yourself blind, the more blind you will become.

That is what I mean by the danger. And the warning is wake up to your Self. Accept the experience for whatever it is, like you accept all manifestations of yourself, whatever they are, that is with which you Work. And, that is your personality, and that has been given to you, and from there you have to build something, through a purification process, and the utilization of the different bricks with which your personality has been built up.

One has to be shaken. One has to shake first the fruits of this civilization. They have to come from your own tree. They will fall quite close to the roots. They will not be too far away from the trunk at all. And when you see them as fruits, when the shaking has taken place, you will know that the fruits will not last because they were not connected with you anymore. It is very good when an apple becomes deteriorated, sour, and perhaps rotten. One gets rid of such things first. It happens because of ordinary influences of Mother Nature like a wind, or like a heavy rain, or hail. The changes of seasons makes one realize

that certain things do not continue, but die off during the winter. There are many so-called annuals in a persons life. If one wants permanency one looks for perennials, that what is planted and will not die over the winter and can come up the next year, and then perhaps in bearing fruit, that the fruit, being carried again by the same wind, may settle somewhere in soil where it can form a new plant.

The manifestations of ourselves, they first are the fruits of what Gurdjieff calls our civilization, our culture. Whatever the value may be and whatever can be shaken and dropped to the ground, it is quite right. When things are still immature, they will not be shaken off that easily, but they will continue to grow; and when they become fruit, again, the shaking has to take place. But this time you have to give it a helping hand, something in you must shake the tree. One hopes that the trunk is not as yet too strong; because the more the circumference of the trunk, the less chance there is that you have strength enough to shake your own tree up; and you may have to wait for a shock in the form of a storm to tell you. But it is not all, because one does not live by fruit alone; one lives by the trunk. And one has to understand that the trunk when it is young and slender and still is flexible is the best time to get rid of things which are deleterious and could form the wrong kind of fruit.

Experiences are the indications of the trunk. They are

not fruits. They give the trunk an idea that it is strong; and in reality it is only a reminder, because that what one calls an experience is the bark of the tree. It will fall off because such experiences many times still remain on the surface, and even if one is emotionally involved in it, as I said before, it only reaches as far as your Being will allow you. And it is really that bark that I become interested in, because it's a little bit more solid and it is a little bit longer lasting than a fruit: but nevertheless, it belongs to my own characteristics, and I want to find out if it really protects my life.

You see, the purpose of the bark is to protect the cambium ring. That is where Life is for me. It is below the surface, not very deep, but is extremely sensitive. And when it becomes exposed, and the tree, as it is, is wounded, the cambium becomes affected, and immediately towards such a wound all kind of food is rushed in order to cover it up, and then the bark can grow over it again. But it is not the same any more, because it starts to stick out here and there - sometimes as a knot, sometimes as just a little upheaval - and it has done a little damage to the tree. This is an experience which affects one too much for the possibility of digesting it. One has to be very careful about such experiences because they take too much energy away from you, and that what is then sent in order to alleviate that kind of an ill is material which should have been used for

the cambium ring and give you more sustenance for the reality of your Self. The formation of the bark is protection, protection for the marrow inside, and through the cambium ring flows the food from the roots.

When one talks about the tree of oneself and the experiences which still are on the outside but affecting me and are reminders, they tell me that at such a time the reason for having them is because there is a root quality in my Self. That what is the sap which comes through the tree and finally as an expression of life becomes a fruit in the end, is exactly that life which should give to the roots a reassurance that they are doing their job to maintain the tree. The tree may lose all the leaves in winter. No more fruit. The tree, as far as the bark is concerned, may not protect, not entirely anymore - sometimes lightening may strike it and the tree is split, and then there is half a branch that falls off, and the wood gradually rots when it is not fed enough by the sap from the roots. And after some time either intentionally, like sometimes is done with trees to make them more beautiful, one stunts the growth and hopes then that the tree as a stump will form new branches which, for the benefit of the people who sit under it, will spread out and give them shadow. But it is harmful to the tree.

This psychologically for a man is when he becomes involved too much in trying to help other people. It is a stunting of one's growth, because the roots were made for a man to grow out into a fullgrownness for such a person. And it is not

right that he, either prematurely or sometimes continuously, is under the influence of those who sap his life's blood. One can lean over backwards a little bit, like a tree bends in the wind, but one does not want to have the branches cut off too soon before they reach maturity - for that is the tree, as the tree is, and not what man makes of it. The understanding of the difference between culture and nature is that we in our culture make the tree conform to what we wish it to be.

The ultimate aim for a man is to be able to live for a long time without fruit, and for a long time, even, without a trunk; that one is willing to sacrifice a great deal of what has been formed by the involutionary law, because that is indication of the down-going stream returning to the roots - also through the cambium ring, which forms in the cambium ring the equilibrium which keeps the tree alive. But the living force of a tree comes from the roots; and it is that root that one becomes interested in as a result of Work. The roots of the tree for oneself is one's Essence. That is where things are made, manufactured. That is where conversion takes place. That is where God wants to reach a person. It may not be that God, as God totally, can reach Essence, and maybe it is necessary to go deeper into the marrow of one's Self to finally come to that what really is the cause of life of a tree as a root, because a root also is covered too much by the Earth and the Earth still has an effect on the

root and also makes a root rot. But the aliveness of the tree is in the roots when the roots become free even from the soil. That under the condition of Earth they would die if they are exposed and that the Earth is necessary for the protection of the roots, it's quite obvious, because we remain protected by means of our body from the influences of the outer world. You cannot afford to be exposed too soon to the affects as they take place - and I told--talked a little bit about it today - that that what is really an influence of the outside world on oneself one must not always expose oneself to them, because I cannot stand it always and I cannot digest it, and it starts to create in me certain states which are not as yet to be digested by me.

When it is a young sapling, the protection still must be there: the soil must constantly be covered sufficiently, if possible, with a little manure and some leaves; and preparation for that so that it will not fall over - a little support is needed. But when it is prematurely exposed to the affairs of ordinary life - and sometimes they are so terrible, because one knows it is so low by the ground. And it is this desire, on the part of the sapling to grow up into a tree, but then being effected by such influences, like sometimes cold weather - like the coldness of people who effect one apparently not having any feeling either for you or for anyone else, not being as sensitive as you are, and then

simply because of that walk over you - as if a flivver goes through a little plan--planta--plantation where there are nothing else but seedlings and the twigs and everything. The flivver doesn't mind it, it has four wheels, and traction on all four wheels. This is our civilization running across the field of Mother Nature and killing. It happens that people get killed that way, that they are affected too much by certain shocks; and the affect on themselves, it is extremely difficult to take, because their sensitivity is truthful, only they became exposed too soon to certain things which were not right for them at that time.

So the need for a person is to develop his root system, to give it enough air - that is one thing very important. The influences of the air on the root will make it grow. The air indicates it is not always solid matter that helps us. The air like we breathe is sometimes extremely important for the further digesting of food. We know that. We know that if we didn't breathe that all the food would do is to go through the DO-RE-MI, but that because of the entrance of air at that particular point, that then the FA bridge will be crossed. And then comes, really, the development of one's intellect and feeling, and ultimately, sex. It is really that kind of a picture one must see, because all of this, it is exactly like the development of 'I'. 'I' is protected when it is still in concept. When it is not as yet exposed

and not above the ground, it is not necessary as yet to breathe, because it gets all of that from Mother Nature. But after some time it has, of course, a desire to live by itself; and somehow or other this little 'I' becomes cognizant of the fact that an evolutionary law exists.

You see what is this really? It is exactly the same process that takes place in an ordinary man, because each person will come at a certain time to a realization that that what he is seeing is not that what it is. Each person is allowed at certain times to look through the Kundabuffer. Even if then it is told to him that the Kundabuffer doesn't exist and only the consequences, it does not have any hold on him as yet as long as he looks at it with his mind. But when it becomes essential for him, he looks at it with his heart, or rather, he becomes aware of the fact that it is not the outside manifestations of Kundabuffer, but that it was the reason that still the manifestations continue to exist is that once upon a time our forefathers were fed a certain kind of Zilnotrago; and because of that, many things became topsy-turvy in them; and because of that, having then reached that particular state of sleep, the Zilnotrago was dispersed, but the afteraffects remained. As a result of that kind of condition, that what is feeling and that what is mind, got stunted in the growth. That is where the growth was cut off in order to give the mind and the feeling a certain purpose - just enough for living on life in order

to fulfill certain functions which Mother Nature required. And because of that, not wishing to think any further, Mother Nature induced this kind of a sleep, telling then people, 'Don't worry, I will take care of you because I'm a good shepherd'. It is exactly for that reason that we are not developed; because we have lived under the influences of that Zilnotrago in the form of the -- effrt -- the influences of the Kundabuffer and the consequences of that organ. Even if it is taken away, in our sleep our mind will not believe it. It is only when Magnetic Center knocks on the door of the beginning of one's Conscience, that something starts to grow in a person; and it is at that moment when that what is little 'I' can come out in the open and try for itself to stay on its own feet.

The prayer for a man is, to God, let there be conception within me; let there be at a certain time the chance that I see through the consequences of this terrible organ which has spoiled all kind of reasoning in man, which has given to man a false idea of the necessity of the continuation to live his life on Earth, and then believing that nothing else could happen anymore because that was all, really, that was -- that there was to it. But that then the inkling of a person coming to the realization that perhaps it is not always like that, he appears to be black in the eyes of the white sheep; and in reality all white sheep are black, and he is a little

white. That is where Gurdjieff calls it, the elephant is like a fly, and the fly is like an elephant.

These are the paradoxes in Work. The paradoxes which one cannot believe in because one is so used to an unconscious state of thought and feeling. The paradox that one must not look for a result, that must -- one must look first within to produce that what can grow, because the conditions as they are is simply the result we see as fruit and the trunk. But that what is needed is the realization what are roots and in what roots have I lived, and with what roots was I born, and what was put in the soil when I grew up? What was it that has made me now grow up in the surrounding in which I happen to be, and which I now must call culture and nature mixed together? And not knowing exactly how to look at it, I mistake one for the other. And the paradox is that I continue to think of myself as becoming a tree. And that what I should become is small enough to go through the eye of a needle.

These are the paradoxes that will come up in life when one wishes to Work, when one wants to consider an experience as a value, where as it is only a little bit of a reminder to say, don't forget. Your aim is still way out, somewhere; but be grateful, keep on Working, because some day there will be the chance of really seeing the truth; and in the meantime keep your mind quiet. Don't let it run all over the place. Simply be whatever it is for that what is the purpose of simplicity in life, and reduce yourself more and more to such

simplicity - to be satisfied by just giving a little food to the roots of the tree of yourself; so that after that, you can do without the fruit, you can do without the branches, the leaves, you can live in winter - never mind, the trees will stand there, but it will be fed in a different kind of a way. One looks inside, and inside, there is no fruit as yet. There is nothing of the ordinary world inside. It is a world all its own. We know for inner life it must be different because it is not outer life, and no measurement of outer life will apply inner life-- to inner life. But I want to find out what it is in its kernel, in the marrow of inner life. I want to find out what is the Essential Essence of my inner life, because there I still have the hope, that because of that - and this is the meaning of Gurdjieff when he says that man must become acquainted with their own death - that I wish to die to myself. When the Bible says to lose my life, that is what Gurdjieff means, not your death at the end of your physical existence. That is almost nothing else but a little climax, a crown upon the death. Many days many times during a day, many times during a year, that you come to the conclusion who am I after all, after all this what I am, who am I now, - yet - even - what it is that I really am.

The experiences of life, the exposure to the outside world, all the different things you eat, all that what

you sense, all that what comes in to you by means of your sense organs into your brain, all the different rates of vibrations of people around you which will affect you, and will reach, sometimes, your solar plexus and sometimes your heart - sometimes the sensitivity of a man will make it reach his body. That is, his body will be affected because of its sensitivity by the currents outside as produced by the rest of mankind in the forms in which they happen to be; and being tinted by their manifestations, the coloration of life which is white does not reach you. It only reaches you in a little bit of a color and sometimes you cannot stand that color. What one has to become is color blind to all the manifestations of the rest of the world, and to stay within the light within oneself, and from there then, to go out again, and form the spectrum of one's emotions.

You see, the creation is the DO, the DO one reaches within one's Magnetic Center. It's the beginning of all life; it is the beginning of the possibility of that what we could call an octave. But the octave has to be lived so that there is an end DO at the end of a development of oneself, and that during that process of growth, one has to go through the DO, RE, MI and SOL, LA, SI; and that even if the growth period is divided into two parts - one, the dependence on Mother Nature for a certain length

of time, because, one is in a period of gestation, and that maybe DO, RE, MI, the formation of the first potentials - that then naturally, the SOL, LA, SI ought to come by means of a reminder. The reminder is a wind, which makes you shake; and sometimes it makes you tremble; and it gives you fear, because it is not so easy to be born.

It's not so easy to have little 'I' and ask it to function. It is a responsibility one takes upon oneself to ask that, because in asking one asks a great favor. One says, I can -- I cannot do it myself; I have to lean on you. If a little while -- Could you be for a little while, try to tell me, to whisper in my ears what I want to hear, not all the time what I already know, and not wishing to repeat myself what I already have done thousand times, I want something new, and I want a real experience of the existence, one says it then, of objectivity, which is the freedom: freedom from fear, freedom from hate, freedom from anger, freedom from nonsense which I know I manifest and unconsciously comes out of me without any control whatsoever, freedom from weakness, freedom from assuming that that what I do is my own, freedom from vanity, freedom from self-loving, freedom, in the end, from selfishness; to put in the place of such rules which apply to ordinary life - and which are applicable to each man because each man, in his honesty, will know

that he is sinning against the Ten Commandments. And one can say he cannot help it, but I also believe that at the time, at a certain time, a decision has to be made: do I wish to be born or not?

It is that moment in which one leaves Mother Nature's house. One goes out of the door again and again. It may be desert, and it may be a long time before an oasis is reached; it may be in the midst of civilization, and a great deal of temptations, and given to one as the possibility of eating fruit and seeing the world. But I go because I will carry with me nectar and ambrosia: nectar from the Gods has given me life; ambrosia as the kind of bread - that I wish to make from the material of the outside world, to be baked by me and eaten, then, with the mind ready to praise the Lord, and in my heart, to wish toat when I eat, it will turn into the body of Christ.

I hear that little instrument, so we stop. Have a good week. Good night.

END OF TAPE

Transcribed: Paul Stegman
Rough draft: Faye Nyland
First Proof: Naimo Friedman
Gail Wolfskil
Second Proof: Laile Amo
Final Type: Beth Cameron